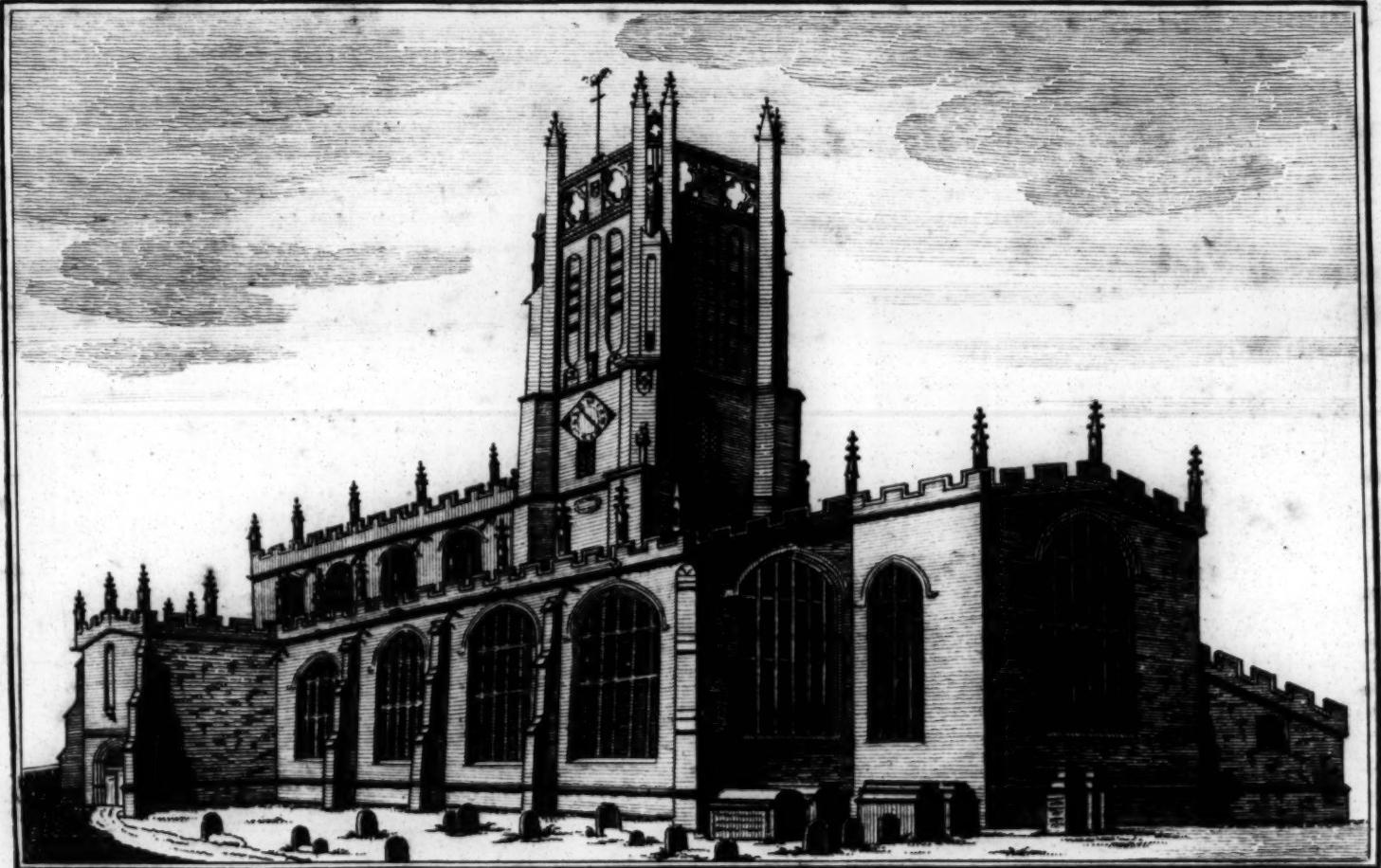


J. Strudor delin. A View of Fairford Church from the E.S.E Entrance of the Church Yard. 1807



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THE
HISTORY
OF
FAIRFORD CHURCH,
IN GLOUCESTERSHIRE.

THE FIFTH EDITION.



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THE
HISTORY
OF
FAIRFORD CHURCH.

THIS church is much famed and admired, not in England only, but in most parts of Europe, for its excellent painted glass. It has twenty eight large windows, in which are represented in beautiful colours and exquisite drapery, proper attitudes and curious perspective, the most striking passages of the Old and New Testament; and some of them so consummately finished, that Sir ANTHONY VANDYKE affirmed, the pencil could not exceed them.

The painting was designed by that eminent Italian, ALBERT DURER*, and taken in a prize-ship bound for Rome, by JOHN TAME, Esq; then merchant in London, who brought both glass and workmen into England; and having purchased this manor of HENRY VII, anno dom. 1493, founded and built this church for the sake of the glafs,

* Albert Durer dwelt many years in Germany. To him are attributed the greatest improvements in the art of painting on glafs.

glass, and proportioned the windows exactly to fit each story. The church is a large and beautiful pile; one hundred and twenty five feet long, and fifty five broad, consisting of a spacious body, two isles, three chancels and a vestry, with a handsome and well adorned tower in the middle †. In the north, are the stories of the Old Testament; in the east and south, those of the New; and that of the judgment in the west.

W I N D O W I.

In the first window is the representation of the serpent tempting Eve to eat the forbidden fruit; Moses keeping his father's sheep in the wilderness, and the imitation of the fiery bush which God appeared to him in; Joshua, who succeeded Moses, and an angel guiding him to war; Sheba the queen of the south, hearing and trying the great wisdom of king Solomon; also offering him gifts.

W I N D O W II.

In the second window is represented the salutation of Zacharias and Elizabeth; the birth of John the Baptist; Mary going to visit her cousin Elizabeth; Joseph and Mary going to be contracted, and also the contraction.

W I N D O W III.

In the third window is exhibited the salutation of

[†] The body and middle chancel of the church are supported by handsome pillars, noted for their peculiar and elegant flutings.

of the angel Gabriel to the virgin Mary (motto)
Ave Maria, plena dominus te.—for *Ave Maria,*
plena gratiæ, dominus tecum. “ Hail Mary, full of
 grace, the Lord be with thee.” The birth of our
 Saviour, he lying in a manger; and Mary standing
 over him; the oxen feeding in their stalls; the
 shepherds with their crooks; the wise men that
 came from the east to worship our Saviour, offer-
 ing him gold, frankincense and myrrh; the puri-
 fication of the blessed virgin, who is offering a
 pair of turtle-doves in a cage; the circumcision
 of our Saviour, and Simeon receiving him in the
 temple. Here is also a perspective view of the in-
 side of the temple,

W I N D O W IV.

In the fourth window is the representation of Joseph flying with Mary and the young child into Egypt, from the destruction of Herod, with the ass that carried them; of Joseph gathering fruit in the wilderness, and an angel bending down the branches; the assumption of the virgin Mary; Joseph and Mary seeking our Saviour after the feast at Jerusalem, they find him disputing with the doctors in the temple.

W I N D O W V.

In the fifth window is the representation of our Saviour riding on an ass to Jerusalem; Zacheus in the sycamore-tree; the children crying, Hosanna in

in the highest, and singing (with notes before them) “*Gloria, laus, et honor tibi fit.*” Glory, praise, and honour be unto thee ;—our Saviour praying in the garden for the cup to pass from him ; Judas coming into the garden to betray him ; Pilate sitting in judgement against him ; the Jews crying out, crucify him, and his blood be on us and on our children ; their scourging him, and compelling him to bear his cross ; also the high priest that sat in judgement against him. In the upper part of this window is an exhibition of the crucifixion of our Lord, with the penitent thief on his right hand, and the blasphemous thief on his left ; Mary and other women afar off to see it done, also the Roman soldiers that attended his execution.

W I N D O W VI.

In the sixth window is the representation of Joseph of Arimathea, that begged the body of Jesus ; Nichodemus receiving him ; they laying him in the sepulchre ; the darkness that came over the face of the earth ; St. Michael and his angels fighting against the dragon and his angels, and overcoming them, and Belzebub peeping through a firy grate.

W I N D O W VII.

In the seventh window is the represtation of the anointing of our Saviour for his burial in the sepulchre ; the angel that rolled away the stone fitting in the midst, asking them, “Why seek ye the liv-

living among the dead ? Our Saviour is risen and gone." There is also a representation of the garden, with towers and castles in perspective ; the transfiguration of our Saviour ; Moses and Elias ; the ten commandments upon two tables of stone ; St. Peter, James and John, and the three tabernacles which Peter said, let us make ; Jefus appearing to his mother, with this salutation, "*Salve sancta parens.*" Hail holy mother.

W I N D O W VIII.

In the eighth window is the representation of Christ appearing to two of his disciples, as they were going to Emmaus ; his breaking bread before them ; his appearing to the twelve apostles, explaining the scripture to them, who all believed except Thomas, who said he would not, till he had put his fingers into his side, and saw the print of the nails in his hands and feet.

W I N D O W IX.

In the ninth window is Jesus represented, shewing himself again to Peter, Thomas, Nathaniel, John, and the sons of Zebedee, when they were fishing in the sea of Tiberias, where they had been toiling all night without success : but Jesus appearing said unto them, "Cast the net on the right side of the ship," they cast therefore, and now they were not able to draw it for the multitude of fishes. Here is also represented a gridiron

iron with fish on it broiling for them to eat ; our Saviour's ascension up into heaven from the mount of olives, those under the mount are looking up into heaven after him ; he said he would not leave them comfortless, and when they were all gathered together into one place, he sent the Holy Ghost upon them in the likeness of a dove.

In the tenth, eleventh and twelfth windows are represented the twelve apostles, each with an article of the apostles creed, in latin, disposed in an oval form round his head.

W I N D O W X.

In the tenth window are, St. Peter, “*Credo in deum patrem omnipotentem, creatorem cæli et terræ.*” I believe in God the father almighty, maker of heaven and earth. St. Andrew, “*Et in Jesum Christum, filium ejus unicum, dominum nostrum.*” And in Jesus Christ, his only son our Lord. St. James, “*Qui conceptus est de spiritu sancto, natus ex Maria virgine.*” Who was conceived of the Holy Ghost, born of the virgin Mary. St. John, “*Passus sub Pontio Pilato, crucifixus, mortuus, et sepultus.*” Suffered under Pontius Pilate, was crucified, dead and buried.

W I N D O W XI.

In the eleventh window are, St. Thomas, “*Descentit ad inferna, tertio die resurrexit a mortuis.*” He descended into hell ; the third day he rose again

again from the dead. St. James the Less, “*Af-cendit ad cælos, sedit ad dexteram dei patris omnipotentis.*” He ascended into heaven, and sitteth at the right hand of God the father almighty. St. Philip, “*Inde venturus judicare vivos et mortuos.*” From thence he shall come to judge the quick and the dead. St. Bartholomew, “*Credo in spiritum sanctum.*” I believe in the Holy Ghost.

W I N D O W XII.

In the twelfth window are, St. Matthias, “*Sanctam ecclesiam catholicam sanctum communionem.*” The holy catholic church ; the communion of saints. St. Simon, “*Remissionem peccatorum.*” The forgiveness of sins. St. Jude, “*Carnis resurrectionem.*” The resurrection of the body. St. Matthew, “*Et vitam eternam. Amen.*” And the life everlasting. Amen.

W I N D O W XIII.

Are the primitive fathers, St. Jerom, St. Gregory, St. Ambrose, and St. Augustin.

W I N D O W XIV.

In the fourteenth window is the representation of king David sitting in judgment against the Amalakite for cutting off king Saul's head. He ordered his servants to cut off the Amalakite's head for so doing.

W I N D O W XV.

The fifteenth is the great window in the west of

of the church, in the upper part of which is represented our Saviour coming to judgment, with a sword, on his left hand, *Justitia*; and a lilly on his right, *Misericordia*; [representing Justice and Mercy] sitting on the rainbow; the earth is his footstool. All those round about him are the cherubims and seraphims praising him. In the lower part of this window is exhibited St. Michael the archangel, weighing the good soul and the bad; the good soul outweighs the bad, though there is a devil in the scale, endeavouring to turn it, but in vain. The dead are represented rising out of their graves, (some with the grave-cloths on their backs, others with them on their arms) to come to judgment. Here is an angel represented as stooping to reach a saint into heaven. From the saint proceeds this motto,—*Omnis spe-s laudet dum.* “O all my spirit praise God.” Also St. Peter with the key, to let the blessed spirits into heaven. *Gratias agam -ddo deo pro.* “I give God thanks for this extraordinary gift.” When they pass from him they are clothed in white, and crowned with crowns of glory. *Bene--vit deus in donis suis.* “God has blessed their lives with his own gifts.” On the other side is the representation of hell, with the great devil drawn with red and white teeth, three eyes, scaly legs and face. Some are going to hell headlong, some on the devils backs, and some on their arms. Here is Dives in hell, praying for a drop of water to cool his

his tongue ; and Lazarus in Abraham's bosom ; also a woman going to hell in a wheelbarrow, for scolding at her husband §.

W I N D O W XVI.

In the sixteenth window is the representation of king Solomom determining to which of the two harlots the live child belonged.—Midas, a rich king of Phrygia, with afs's ears, which Apollo in great anger put on his head, for judging Pan to be a better singer than he. He is encompassed round with gold, according to his request.—Sampson slaying the Philistians with the jaw-bone of an afs.—Delia, that bereft him of his strength, by cutting off his hair.—Two Jewish senators disputing points of the law. And a piece of glass, reckoned of great value, representing rubies and diamonds.

W I N D O W XVII.

In the seventeenth window are represented the four evangelists writing their gospels, St. Matthew. St. Mark, St. Luke, and St. John.

In the three next windows are the twelve prophets represented, each with a prophecy in old latin

§ This has been thought improper to be inserted, as it is generally in a jocular manner only addressed to the ladies : However, it shews the partial severity of the Romish priests, in passing the condemnatory sentence upon a poor lay woman, for using her only weapon (perhaps in her own defence) whilst the nuns and conventuals go to heaven in their amorous embraces.

tin round his head concerning the Messiah, his resurrection, ascension, judgment, redemption, &c.

W I N D O W XVIII.

In the eighteenth window are represented, Hosea, *O tua mors ero tua, &c.* “O death, I will be thy plagues.” Hosea, xiii. 14.—Amos, *Qui edificat in cælum ascensione.* “He that buildeth his stories in heaven, &c.” Am. ix. 6.—Malachi, —*udem ad vos judicio et ero testis velox.* “And I will be a swift witness to you in judgment.” Malachi, iii. 5. Joel, *In valle Jøsephat judicabit omnes gentes.* “In the valley of Jehosaphat shall he judge all nations.” Joel, iii. 2.

W I N D O W XIX.

In the nineteenth, Zephania, *Invocabuntur omnes eum & servient ei.* “He shall be called upon, and all shall serve him.” Zeph. iii. 9.—Micah, *Eum odi um habueris dimitte.* “Put away from thee hatred.”—Ezekiel, *O--vam vos de sepulchris vestris pople meus.* “O my people, I will raise you out of your graves.” Ezek. xxxvii. 12.—*Et erit regum diu ame.* “And the kingdom shall be the Lord’s.” Obad. verse 21.

W I N D O W XX.

In the twentieth window, Jeremiah, *Datorem invocabitis qui fecit & indit cælos.* “Thou shalt call him the giver of all things, even he who hath made
and

and established the heavens."—David, *Deus dixit, en filius meus es tu, ego hodie genui te.* " God said, thou art my son, this day have I begotten thee." Ps. ii. 7.—Isaiah, *Ecce virgo concipiet & pariet filium.* " Behold a virgin shall conceive and bear a son." Isa. vii. 14.—Zechariah, *Suscitabo filios tuos.* " I will raise up thy sons." Zech. ix. 13.

The other eight windows are in the body of the church ; four of which represent the persecutors of the church, with devils over their heads portray'd in the most terrifying manner, viz.

W I N D O W XXI.

In which are represented, Domitian, Trajan, and Adrian.

W I N D O W XXII.

In which are Antonine, Nero, (drawn with a red face to represent his cruelty) and Marcus Aurelius.

W I N D O W XXIII.

In which are, Herod destroying the young children ; Severus *, and Maximinus. And

W I N D O W XXIV.

In which are, Decius, and Annianus and Caleb, that bought our Saviour of Judas.

Note,

* Severus came into Britain with his army, and anno domini 214, was slain at York.

Note, The curious reader and observer will ask why the order is so irregular, that the latest persecutors should precede the former? The reason is, during the civil wars, the glass was taken down and preserved from the violence of the times; and when put up again, for want of more skilful hands was misplaced.

In the four windows on the south side of the body of the church, are the twelve Roman emperors, preservers of the church; Philippus, Valerianus, &c. with angels over them.

To describe the various attitudes, aspects, passions, &c. of the persons; the propriety, justness and ordonnance of the objects exhibited in each story, would rise to a considerable volume.— The whole is a neat contexture; some of it little inferior to mosaic. The lead of some of the windows is so well disposed, that a stranger will not immediately discover any, as it is generally made to serve for the darker shades.

About the year 1725, the honourable Mrs. Farmer gave the wire frames which are placed before the windows on the outside, for a fence to preserve the glass from falling dangers.

The floor of the church is paved in chequer-work, blue and white; the body ornamented with two large brass sconces, both of them gifts.

Between the middle and north chancel, is the tomb of John Tame, Esq; the founder of the church. It is of black marble, the upper slab

edge

edged with brass. Round the borders of this tomb is the following epitaph, in brass letters.

Orate pro animabus Johis Tame Armigeri, et
Alicie uxoris eius, qui quidem Jokes obijt octavo
die Mensis Maij, Anno dm Millesimo quingente-
simo, et Anno Regni Regis Henrici Septi sextode-
cimo, et predicta Alicia obijt vicesimo die Mensis
decembbris, Anno domini Millimo CCCC septua-
gesimo primo : quorum aiabus propicietur De.

English'd thus : Pray for the souls of John
Tame, Esq; and Alice his wife. John died the
eighth day of May, in the year of our Lord One
Thousand Five Hundred ; and in the sixteenth
year of the reign of Henry the seventh. And the
aforesaid Alice died in the year of our Lord One
Thousand Four Hundred and Seventy-one. To
whose souls may God be propitious.

On the surface of the said Tomb, beneath the
feet of the effigies of Mr. and Mrs. Tame, is the
following English prayer.

For Ihus love pray for me
With a Pater-noster and ave :
I may not pray now pray ye
That my paynis relefsyd may be.

The north chancel is well adorned with hatch-
ments, streamers, &c. of Andrew Barker, Esq;
and

and his descendants.—But the most observable is the whole honourary armour, *viz.* helmet, hatchment, shield and sword of honour, of the late James Lambe, esq; † placed here on the melancholy occasion of his death, Feb. 12, 1761.

To conclude, the whole church is a piece of neatness and decency, without the least tincture of superstition.

† He was a great benefactor to the town. His country seat is situated about two furlongs and a half northward of the church. The gardens and wilderness thereunto belonging (containing between twenty and thirty acres of ground) is a curiosity generally connected with this of the church. Opposite the north front of the villa stand four images, representing the four seasons of the year ; beyond which is a vista through the deer park, terminated by an obelisk nearly a mile distant, between two woods. The wilderness consists of serpentine walks, adorned with images, urns, grottos, &c. included chiefly between three vistas. From the upper end of the middle one is a most pleasant and delightful view of the canal, answering thereto, proceeding from the river Coln, which glides its silver streams along the bottom of the wilderness. — The whole of the garden and the wilderness is in a modern and elegant taste, well stock'd with fruit trees, shrubs, flowers, &c.

T H E E N D.